

# The Syriac Orthodox Patriarchal Register of Dues of 1870



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# **The Syriac Orthodox Patriarchal Register of Dues of 1870**

**An Unpublished Historical Document from the  
Late Ottoman Period**

**Iskandar Bcheiry**



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## Dedication

*This book is dedicated to my parents, who planted the seeds of fascination within me for the history and culture of the land that is saturated with the rich memories and traditions of our ancestors.*



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## INTRODUCTION

Different types of historical sources exist to study certain subjects in human history, such as chronicles, letters, edicts, inscriptions, colophons, artifacts, documents, and others. In this research, I will present an unpublished historical source in the form of a register of dues collected for the Syriac orthodox patriarchate during the second half of the nineteenth century. This document is a Syriac manuscript found in the Church library of Forty Martyrs in Mardin, Turkey which belongs to the Syriac orthodox community. Its importance lies in the social, economic, demographic, and geographical data that it reveals in relation to the Syriac orthodox community in South East Anatolia during the nineteenth century.

My interest in this list extends beyond its record of dues paid. In fact, the list offers factual data related to villages, monasteries, churches, and families, during the Ottoman period. In my discussion of this list of dues, I will present first the historical context of the Syriac community in south east Anatolia, then, the physical description of the manuscript, followed by an analysis of the important data and information that enrich our knowledge of the historical, social, demographic, and ecclesiastic conditions of Syriac Christian communities in that part of the world. Also included is a list of tables which contain the historical data found in this register. In conclusion, the original manuscript's photos are included, for the benefit of research.

### BRIEF HISTORY OF THE SYRIAC ORTHODOX COMMUNITY IN THE 19<sup>TH</sup> CENTURY

#### Syriac Christians

The Syriac people are the indigenous inhabitants of Syria and Mesopotamia who speak the Aramaic language as well as other languages. Since its beginning, Christianity has been embraced by

the people of this land and flourished thanks to the efforts of the Syriac missionaries who spread their faith east into the Persian Empire, Arabia, Abyssinia, and India.

The theological controversies which occurred in the fifth century divided the Syriac world in two. Actually, at Ephesus on June 22, 431 the patriarch of Constantinople, Nestorius, and his doctrine of two persons in Jesus Christ were condemned. Part of the Syriac world sided with his Christological current and formed the basis of what we call today the Eastern Syriac church or the Nestorians or the Assyrian church of the East.<sup>1</sup> In 451 another schism occurred in the Christian and Syriac world when the majority of the Christians of Syria and Upper Mesopotamia refused the Christological doctrine of the council of Chalcedonia. This formed the basis of the Syriac Orthodox Church, known also in history as the Jacobite church, the subject of this study.<sup>2</sup> Both East and West Syriac spent great efforts to establish their doctrine widely, thanks to the energetic activity of activists who were at the same time great theologians.<sup>3</sup> Thus, Christianity arrived in China, India, and central Asia many centuries before the coming of the Western missionaries in these countries.

### Under Muslim Rule

After the Arab Muslim conquest of the Byzantine and Persian territories in the Near East in the seventh century, Christian Syriacs as well as other Christian groups and Jews found themselves as “the people of the Book,” or *ḍimmi*,<sup>4</sup> which is a legal term used to designate a protected non-Muslim under Muslim rule.<sup>5</sup> The twenty-ninth verse of the ninth Sura of the Quran formed the foundation of the *ḍimmi*’s legal status, which encouraged Muslims to “Fight against such of those who have been given the scriptures as believe not in

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<sup>1</sup> Cf. DEVRESSE (1945), pp. 48–62; FREND (1972), pp. 16–49.

<sup>2</sup> Cf. BLUM (1969).

<sup>3</sup> Cf. HONIGMANN (1951), pp. 3–18; DEVRESSE (1945), pp. 63–76; CHABOT (1935), p. 62.

<sup>4</sup> From an Arabic word ذمي means protection.

<sup>5</sup> Cf. BAT YE’OR (1985), pp. 43–67.



Allāh nor the Last Day, and forbid not that which Allāh hath forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute readily, being brought low.” According to this verse, as long as “the people of the book” paid the tribute *Ġizyyah* and observed certain rules of submissive behavior toward Muslims, they were allowed religious and cultural autonomy, plus freedom from persecution.

During the first four centuries after the Arab Muslim conquest, Near Eastern Christians experienced various treatments under Muslim rule. At times, they were tolerated and at other times oppressed. However, they secured a strong social, demographic, and economic presence among the Muslims in that land.

### **During the twelfth and thirteenth centuries**

The invasions of the Crusaders and their presence in the Near East for two hundred years (from 1097 till 1292) had fundamental consequences on all aspects of life for the local Christians. Under the crusaders they found themselves free to express their religion, but were subjected to Muslim revenge during their counterattacks. Such was the case for the city of Edessa<sup>6</sup> in 1144 and 1146 when it was captured by the Muslims and the majority of its Christian inhabitants were massacred.

### **During the fourteenth and fifteenth centuries**

After the Crusader and the Mongolian invasions in the Middle East, the Syriac as well as other Christian groups of this area found themselves once again in a perilous situation. They had prayed that the previous invaders would bring them salvation from their Muslim rulers, but this attempt failed and they were now considered followers of the invaders and seen as suspicious in the eyes of the Muslim world. The chain of persecutions, difficulties, and internal schisms between the fourteenth and sixteenth centuries weakened the Syriac community in Syria and Mesopotamia and since that

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<sup>6</sup> Edessa or Urfa is a city in South East Turkey close to the Syrian Border. It was an important Syriac Christian center which produced many famous Syriac theologians and Patriarchs. Cf. SEGAL (2005).

time their demographic and social presence has been declining dramatically.

### **Under the Ottomans from the sixteenth to the nineteenth century**

After living under different Muslim states and dynasties such as the Mamelukes, Turcomans, and Persians, the Syriac people were then ruled by the Ottomans who, after conquering Constantinople in 1453 and putting an end to the Byzantine Empire, occupied the eastern part of Anatolia, Syria, Palestine, and Egypt from the beginning of the sixteenth century. The Syriac community found itself under Ottoman rule as part of the *Millet System*<sup>7</sup> and was represented to the Sublime Porte through the Armenian millet who was recognized by the Ottomans in 1462. The period between 1839 and 1876 in the Ottoman Empire is known as *tanzimāt* or the reform period, when the legal status of Christians improved, thanks to European intervention and pressure on the Ottoman government.<sup>8</sup>

### **The Syriac Community in the nineteenth century**

By the nineteenth century the Syriac community had been greatly weakened. The majority lived in South East Anatolia, particularly in the province of Diyarbakir,<sup>9</sup> with a lesser presence in Aleppo, Homs, and Mosul. The sources we have today concerning their presence in this part of the Ottoman Empire on the border of

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<sup>7</sup> The Ottomans organized the Non-Muslim communities according to religion or confession, known as millet, which administrated the great majority of its own affairs. A high-ranking member of the clergy from each religious group was chosen by his community as its leader, to act as a state official, responsible to the sultan. The millet leaders had the right to deliver judgment between the members of their communities and to collect taxes, but they did not have the right for the panel matters. Cf. KARPAT (2002), pp. 392–4.

<sup>8</sup> *Ibid.*, pp. 401–2.

<sup>9</sup> Diyarbakir is the largest city in southeastern Turkey. It is situated on the western bank of the Tigris River and is the seat of Diyarbakir province. Diyarbakir is famous for its culture, folklore, and history. Cf. DUMPER (2007).

modern Syria come mostly from travelers' accounts, diplomatic reports, and writings left by catholic and protestant missionaries, with few narrations and colophons of Syriac manuscripts. South East Anatolia is an area often referred to as northern Mesopotamia that was Arabized and Islamized soon after the conquests of the Muslims in the seventh century. However, the rule and the influence of the Turks as well as the Kurds were strong there. The Arabic language and culture began to fade away as one moved north of Mardin, ceasing almost entirely upon reaching Diyarbakir, where a respectable part of the population became Kurdish and Turkish, with a strong presence of Armenians and Syriacs who adopted Turkish and Kurdish languages instead of Syriac and Arabic.<sup>10</sup>

### The City of Mardin

Mardin, situated west of ʿTūrʿAbdīn, had been an important commercial and urban center for many centuries. The city overlooks the vast plain that stretches from Edessa to Cizre<sup>11</sup> and Mosul. The caravan road from it to Cizre passed through these plains which were dominated by Bedouin Arabs tribes. The city and its vicinity was the chief center of the Syriac population. In 1171 the Syriac Orthodox patriarch Michael the Great moved to Mardin from Diyarbakir, where the patriarchs had been since 1034. In the early nineteenth century, the city of Mardin had a Syriac orthodox population of almost two thousand families<sup>12</sup> and served as the center of a circle that comprised almost fifty five thousand Syriacs, all within

<sup>10</sup> Cf. JOSEPH (1983), pp. 18–21.

<sup>11</sup> Cizre is the old town of Ġazīrah Ibn ʿUmar, in South East of Turkey situated on an island on the Tigris River by the junction of the Syrian, Iraqi and Turkish border.

<sup>12</sup> "The population is thought to amount to twenty thousand, of which, two-thirds at least are Mohammedans, the remainder are composed of Christians and Jews. Of the Syrians, there are reckoned two thousand houses, of the Armenians five hundred, of the Armenian Catholics one thousand, of the Chaldeans or Nestorians three hundred, and of the Jews four hundred. Each of these have their respective churches and priests, and the Syrians have two churches in town, and two convents a little way out of it, beside many churches in the neighboring villages." BUCKINGHAM (1827), v. I, pp. 340–1.

a few days journey from the city. However, during the visit of Horatio Southgate in 1844, it seems that the Christian population of the city had declined. According to him, "The present population of Mardin, exclusive of the Mussulmans, consists of 500 Papal Armenian families, 454 Syrian, 200 Papal Syrian, and 40 Chaldean. The population had considerably diminished since my former visit, and the prosperity of the town evidently declined, owing, as it would seem, to the combined evils of oppression and famine."<sup>13</sup> The language of Mardin as a city and region was Arabic, but Turkish also served as the official language and was used in all communication with the government.

### **Dayr al-Za'farān**

The region of Mardin contained many monasteries and convents; however, the most famous was Dayr al-Za'farān, situated 5 miles east of the city. The monastery was described by an Englishman who visited it in the middle of the nineteenth century as a plain, square, substantial building, outwardly devoid of any architectural ornament. The original structure of the site was a Roman fort from the fifth century, which was built to protect the Roman territory from Persian invasion. However, a bishop of Mardin and Kafartūṭā purchased the building in the eighth century and converted it into a monastery. "Besides the produce of its own lands, the monastery received from all the villages between Cizre and Mardin, contributions of grain, rice and other produce. It also has a few villages which are fiefs of the monastery. Besides all this, the villagers brought in presents of fruits, sheep, and everything which their labor provides. There was also considerable revenue accruing from the annual sale of the Holy Chrism, used in baptism, which can be prepared only by the hands of the Patriarch."<sup>14</sup>

At the time of Southgate's visit there were twenty-five monks belonging to the monastery of Za'farān, but only five of them were residents; the rest were scattered in the villages, performing the duties of priests in vacant parishes. Of the five remaining, only one was a priest, the rest deacons and lay brethren. They were all em-

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<sup>13</sup> SOUTHGATE (1844), pp. 217–8.

<sup>14</sup> *Ibid.*, p. 207.

ployed in teaching. Each of the five had a class of five boys (twenty-five in all) who had been gathered from different and distant places, for instruction. They were taught and maintained at the expense of the monastery.<sup>15</sup> Southgate gives us the reason for establishing the school and taking care of it:

The origin of the school was in this manner: When the Patriarch was in Constantinople in 1838, the Armenian Patriarch expostulated with him on the state of the nation, and among other things said to him, that a people without schools must inevitably decline. The remark sunk deep into the mind of the Patriarch, and was never forgotten. On his journey home, he visited most of the places where Syrians are to be found, and in every place established a school. They are of course on a very humble scale. That in the monastery, which was intended to be of a higher order than the others, provides instruction in ancient Syriac, Arabic, and penmanship, but the first is very imperfectly taught from want of good teachers and text-books, and the whole is not sufficient to supply the first rudiments of knowledge. Neither of the languages is taught grammatically. The pupil first learns to repeat the words, which in plain Arabic composition he understands, because it is the vernacular tongue, but in Syriac he knows nothing of. He repeats them by rote, as a parrot talks, and in some instances afterwards learns a little of the meaning; but, in general, his own language is an unknown tongue to him. He is thus enabled to join in the services of his Church, and can repeat the Creed, the Lord's Prayer, the Trisagion, and some other portions of the services, from memory.<sup>16</sup>

Diyarbakir was another important Syriac center in the nineteenth century, and its church served as alternative residence to the Syriac orthodox patriarch beside Mardin.<sup>17</sup>

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<sup>15</sup> *Ibid.*, p. 202.

<sup>16</sup> *Ibid.*, p. 203.

<sup>17</sup> Cf. JOSEPH (1983), pp. 19–20.

### ṬūrʿAbdīn: the Stronghold of the Syriacs

In Mardin, Arabic remained their common language, while Syriac was spoken in ṬūrʿAbdīn, the center and the stronghold of the Syriac people. ṬūrʿAbdīn, a Syriac word meaning the Mountain of the worshippers, is a plateau that stretches north from the Tigris River until the plain of Nisibis<sup>18</sup> south and west from Mardin until the region of Beṭ Zabday east.<sup>19</sup> The convents and monasteries of this area and their ruins show the strength of Christianity's presence during the former centuries, especially before the coming of Islam.<sup>20</sup> Most probably, this region was a place of refuge to the Non-Chalcedonians who were persecuted and who sought security in this rugged mountain. Nineteenth-century travelers describe this region as wild with an utter want of water. The villagers depended upon the immense and numerous reservoirs that they cut into rocks to collect the winter rains and snow.<sup>21</sup>

Rev. Joseph Wolff listed 103 villages of Syriacs in ṬūrʿAbdīn, while Southgate estimated the Ṭūr population at 30,000. According to the Syriac orthodox patriarch, there were about 6000 families

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<sup>18</sup> Nisibis or Nusaybin is a city, at the same time a district in Mardin Province, which is located in South East Turkey near the Syrian border. It was an important Christian center during the Roman and Persian dominion in North Mesopotamia. Nisibis was taken by the Arabs in 640, after which it continued to flourish as a trade center until the Mongol invasions in the thirteenth and fourteenth century. The traveler Ibn Baṭṭūṭah, who passed through the city in the fourteenth century, saw it in a state of decline, which he attributed to the compulsory replacement of wheat for fruit crops. Cf. WILMSHURST (2000), pp. 39–45.

<sup>19</sup> “Beṭ Zabday, or Gāzartā, was one of the five border regions surrendered by the Romans to Persia in 362, and had an East Syrian bishop by 410. The region, across the Tigris from the West Syrian settlements in the ṬūrʿAbdīn, was an important center of East Syrian monasticism before the fourteenth century and contained over a dozen East Syrian monasteries several of which were founded as early as the fourth century.” Cf. *Ibid.*, p. 109.

<sup>20</sup> Cf. Ugo MONNERT DE VILLARD “Le chiese della Mesopotamia,” *Orientalia Christiana Analectica*, no. 128 (Rome: Pontifical Institute of Oriental Studies, 1940), pp. 45–65.

<sup>21</sup> Cf. JOSEPH (1983), pp. 18–21.

inhabiting over 100 villages; many of them lived in total isolation from the rest of the outside world.<sup>22</sup> Southgate, who visited the region twice in 1838 and 1844, described the country and its people:

Jebel Tour or the Tour Dagħ, both which means the Tour Mountain. It is the country of the Jacobites, as the mountains of central Kurdistan are of the Nestorians. Their villages are from sixty to seventy in number, and contain populations varying from fifty to six hundred families. According to the estimate of their patriarch, the whole Jacobite population of the mountains is about 6000 families. They were formerly free from the capitation tax, which Christians in Turkey generally pay for the free exercise of their religion, and lived an independent life, maintaining a constant hostility with the Mohammedans, and sustaining themselves by force of arms. These things have passed away, and they are now subjected to the same rule which has recently been extended over all these countries. But their character, as a mountain people, still remains, and they doubtless possess, in an eminent degree, these manly and noble qualities for which the Christians of Kurdistan are said to be distinguished. Some of their villages contain several churches, and, I need not add, they have hitherto been preserved free from the curse of schism.<sup>23</sup>

#### **Slope of Mount Iizlō and the East plains of Nisibis**

Another region populated by the Syriacs is the southern plains of ṬūrʿAbdīn plateau, where the Syriac presence had been rapidly increasing since the end of the eighteenth century or the beginning of the nineteenth century. Many travelers who passed through these southern plains and described the country and its inhabitants noticed the growth of the Jacobite presence among Kurds and Arabs. Buckingham, who visited this region in 1826, mentioned that the majority of the villagers in these plains and hills were Christians: *We learnt, that Khalif Aga, the great leader, and most of the petty chiefs of*

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<sup>22</sup> *Ibid.*, pp. 18–9; WOLFF (1828), vol. 2, p. 202.

<sup>23</sup> SOUTHGATE (1840), v. II, p. 268.

*these Koord horsemen, were Moslems; but that the villagers dwelling in houses, including those of the plain and the hills, were Christians.*<sup>24</sup>

Southgate, who passed through the same region around 1839, likewise described the land as a fertile one:

The next day we proceeded to Nisibin. We were now so near the mountains that we could discover some of the villages, and could see extensive vineyards upon the declivities of the hills. Nisibin is no other than the ancient Nisibis, so celebrated in ecclesiastical history. It lies upon the plain, which is here, in the vicinity of the mountains, rather irregular in its surface; and the country around is most exuberant in fertility.<sup>25</sup>

He also mentioned that the Christian Jacobites represented a noticeable part of the people there who inhabited more than 27 villages:

We were compelled to stop at Haznaour, for the want of horses, and there we remained till the next day. The place was a village of forty families, containing a mingled population of Jacobite Christians and Kurds. The Chief of the villages upon the plain resided here, and I was his guest for the day, — a circumstance which gave me an opportunity of learning something respecting the population of the surrounding country. In the region watered by the little streams which cross the route and run towards the Euphrates, between the mound of Roumili and Nisibin on the one hand, and the mountains of Sinjar and Tour on the other, there are fifty-four villages, of which nine are inhabited by Yezidees, eighteen by Mussulmans, probably both Arabs and Kurds, and the remaining twenty-seven by Jacobite Syrians. The Mussulman villages are also peopled in part by Jacobites, as at Haznaour.<sup>26</sup>

The economic factor was one of the main reasons that brought people to this country; however, security was the main element that made the land and its population flourish. In times of

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<sup>24</sup> BUCKINGHAM (1827), v. I, pp. 455–6.

<sup>25</sup> SOUTHGATE (1840), v. II, p. 268.

<sup>26</sup> *Ibid.*, p. 266.



wars and instability the people were forced to abandon their villages and escape to the close mountains in search of tranquility and peace. When security was ensured again the same people or others would return to their villages or would build or inhabit new ones:

Besides these, there is a much larger number of ruined villages, which have within a few years been depopulated by the ravages of war. From Haznaour, which stands itself on a similar elevation, the artificial mounds that mark the former sites of villages are to be seen in every direction over the plain. In former times, all these villages were ruled by a Bey, who acknowledged no authority besides his own, paid no tribute, and lived by exactions on travelers and caravans, which he called the price of his protection, but which they esteemed only another and more polite form of robbery. About four years before I passed through the country, the Pasha of Baghdad, to whose province this region as far as Mardin nominally belonged, sent an army hither which subdued the country by devastating it, and driving the people to the mountains and the cities. Close upon this came the depredations of Ravendouz Bey, who crossed the Tigris, north of Mossoul, and enacted the same scenes as on the other side. Next followed an invasion from Constantinople. The Sultan, determined to reduce this whole country to subjection, transferred it to Reshid Pasha, ruler of the province of Sivas, a man of great energy and of little principle, who soon succeeded in seizing Ravendouz Bey, and sending him to Constantinople, as well as a famous Arab chief, the terror of the country, whom he enticed into his snare by fraud. The country was now regaining its quiet under the new order of things, and the whole land, on both sides of the Tigris, with the exception of Amadiéh, was believed to be in quiet subjection to the Sultan. The villages in the fertile region about Haznaour were fast filling up, and the great majority of the populations in them were Jacobites. Yet there was only one church in all the plain, and the same was visible in a distant village.<sup>27</sup>

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<sup>27</sup> *Ibid.*, pp. 266–7.

### Spiritual and Civil Administration of the Syriacs

Administratively, the orthodox Syriacs were subject to their own clergy in civil as well as in spiritual matters, a system that derived from the millet formation that they had enjoyed under the Ottomans. Oswald Hutton Parry, a Western traveler, has described the organizational hierarchy of the Syriac Orthodox Church. According to him, the patriarch was elected by the people, and the election was confirmed by the bishops who formed the synod. It was not uncommon for the *maphrian* to be promoted to the position of patriarch. The patriarch consecrated the bishops, who had to be either monks or widowed priests. Those chosen from the rank of monks were called *matrān*; those chosen from widowed priests were known as *asquf*; they held a slightly lower rank than *matrān* and did not qualify for the patriarchate or maphrianate. Patriarchs and bishops were legally permitted to serve as judges for their own people in cases governed by personal law. Parish priests were elected by the parish councils. Deacons engaged in secular work during the week.

The Syriac orthodox priests were, as they still are, expected to marry before the priesthood ordination. The people had “a strong feeling against an unmarried parish priest, but the canons of the church forbade the marriage of a widow priest; he generally retired to a monastery if he did not become a bishop.”<sup>28</sup>

The Syriac orthodox monasteries were widespread; each came under the jurisdiction of the diocesan bishop unless it contained the tomb of a patriarch or archbishop, in which case it came under the governance of the patriarch. The lay people also found comfort and refuge in their monks and monasteries. Buckingham has recorded that on Sundays and holidays crowds of visitors and their children came to Dayr al-Za‘farān in order to free themselves from the more rigid observations of the town. The women visitors, all unveiled, were “as full of frolic and fun as young girls of fifteen.”<sup>29</sup> To the monks and priest who lived there, the monasteries were a

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<sup>28</sup> Cf. JOSEPH (1983), p. 27.

<sup>29</sup> BUCKINGHAM (1827), v. I, p. 326.

place of prayer, where they performed their liturgical and religious devotional duties.<sup>30</sup>

At the head of the hierarchy was the patriarch, who, once consecrated, acknowledged no control from any of his clergy, except in the case of heresy, when the bishops were able to depose him. He was elected by a synod of bishops who reach their decision after consulting the members of their congregations. The sultan approved one of the three candidates who had received the highest vote of the electoral synod. After the election, a synodical letter was sent to the Coptic patriarch of Alexandria even though this custom was not always observed. The *firman* of confirmation was usually granted to the candidate who bore the richest gifts to the most influential faction in the community and to the civil officials such as a Pasha who had to endorse the petition before it was forwarded to Istanbul for the Imperial decree. Local qāḍī and governors were also concerned with the election of the bishops in their region; they had to confirm the election of any bishop in their districts.

The Syriac orthodox patriarch was linked with the Sublime Porte through the Armenian patriarchate. It was not until 1873 that the Syriac orthodox attempted to establish direct contact with the Porte even though some of their leaders did not wish to sever the traditional Armenian-Syriac ties. In 1883 and with the help of Great Britain the Syriac church was recognized as *Millet*, as a separate and distinct community. When O. H. Parry visited the Syriac patriarch on a special mission in 1892, the patriarch had a bishop at Istanbul “with the right of audience of the Sultan.”<sup>31</sup>

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<sup>30</sup> Cf. JOSEPH (1983), pp. 27–8 and PARRY (1895), pp. 314–26.

<sup>31</sup> “He is the absolute chief, spiritual and temporal of his people, the Porte finding it convenient to deal with its Christians subjects through a chief directly responsible to Constantinople...The present Patriarch has obtained, by strenuous exertions, the right to be directly represented at Constantinople, instead of the mere right to appeal through the Gregorian-Armenian Patriarch. He has now a Bishop at Constantinople, with the right of audience of the Sultan.” *Ibid.*, p. 313.

### The Missionaries' Activities

Starting from the middle of seventeenth century the Roman missionaries spent great efforts to convert the Syriac orthodox followers to their faith, and one of their great successes was the conversion of the Syriac orthodox archbishop of Aleppo, Michael Ġarwah, who with four bishops declared union with Rome. He took advantage of the lengthy vacancy that followed the death of Patriarch George IV (1768–81) to have himself elected patriarch. Pope Pius VI (1775–99) sent Ġarwah formal acceptance of the union in 1783. However, the Syrian Orthodox Church reacted by electing patriarch Mathew (1782–1817), who was confirmed by the Sultan firmān while Michael Ġarwah and his party were hunted by both the Ottoman authorities and the Syriac orthodox. First he fled to Baghdad and later to Mount Lebanon, where he died in 1800.

In 1831 Armenian Catholics were represented by a patriarch who was in communion with the Roman church; however, he had his own authority. The Sublime Porte recognized this patriarchate as being independent of Rome, thus establishing the precedent for other independent Catholic communities to break away from the jurisdiction of their Armenian orthodox patriarch. The door was thus opened to all Ottoman subjects who had embraced Catholicism to receive legal status of their own. So the 'Jacobite' Catholics were formally recognized as a separate and distinct community when Peter Ġarwah was granted civil as well as spiritual jurisdiction over his flock in 1843. This move further disadvantaged the Syriac Orthodox Church, since it was still dependent on the Armenian patriarchate in Constantinople. In 1882 a local catholic missionary order—the missionary of St. Ephrem—was founded at Mardin. By the end of the nineteenth century, many Syriac orthodox had become catholic.<sup>32</sup>

The first contact with a Protestant missionary was through Horatio Southgate, who was sent to the region by the Board of the Episcopal Church in 1835 with the view of founding a mission to the Jacobites; a one-man mission was established in 1839, with residence at Mardin. The Episcopal missionary worked his way into

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<sup>32</sup> Cf. JOSEPH (1983), pp. 48–55; ANGOLD (2006), pp. 515–7.

the grace of the patriarch by alleging that there were no theological differences between Jacobites and Episcopalians. His purpose, as he declared it, was to rescue the Jacobites from absorption by the Roman church.<sup>33</sup>

In consequence of the increased Protestant missionary activities among the Jacobites and other native Christian churches in the East, coupled with the intense pressures upon the Ottoman government by European Protestant powers, first Grand Vizier Rašid Pasha, in November 1847, and then, in November of 1850, Sultan ‘Abd al-Mağīd<sup>34</sup> himself, issued charters declaring Ottoman subjects espousing Protestantism to be a separate community, entitled to the same rights accorded to other non-Muslim subjects of the sultan.<sup>35</sup>

### **The Relation with their Muslim Neighbors**

In the urban centers such as Diyarbakir, Mardin, Edessa, and Mosul, the ethnic origin of a man could be recognized by his dress, especially his turban. The Jews were always recognized by their blue and flowery headdress and the huge blue cotton tassel on the fez underneath. The Jacobites and Chaldeans wore a black silk turban, unless they had adopted the fez without the turban, as worn by Turks and Armenians. The restrictions in dressing, varied from one locality to another. Also the Christians were forbidden to ride horses; however, also in this the restriction varied from one locality to another. The Syriac orthodox patriarch not only rode a horse but had a bridle and martingale that were green, Muḥammad’s color.<sup>36</sup>

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<sup>33</sup> Cf. TAYLOR (2006).

<sup>34</sup> Sultan ‘Abd al-Mağīd (1823–61) who ruled from 1839 until 1861, was the son and successor of Maḥmūd II to the throne of the Ottoman Empire. He was influenced by the British ambassador, Viscount Stratford de Redcliffe, who helped persuade the sultan to introduce Western reforms.

<sup>35</sup> Cf. JOSEPH (1983), pp. 56–78.

<sup>36</sup> “The two highest orders of the Priesthood have circular, domelike turbans, of the same shape as those worn by the Ulema of the Turks, resembling in size and shape a large water-melon. The Turks wear them of

The relation between Christians and Muslims in the villages and towns depended on many factors. One of the reasons why some Muslims were in good relationship with Christians is that many of them were descendents of Christians who for some reason converted to Islam, and instead of being fanatic Muslims they were liberal and had good relations with the Christians.

The Episcopal missionary Horatio Southgate noted that the Syriac churches in Mardin were visited by Muslims who "sometimes join in the worship." At a church he attended he had seen Muslim women coming in, with their children in their arms, asking the priest to say prayers over them. Southgate was assured that Muslims visiting Christian churches went through all the acts of devotion with the same regularity as the Christians, kneeling, bowing, and prostrating themselves, but without making the sign of the

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white muslin; but the Christians commonly have them of the same material in blue. All the Christians subject to the Turkish government are prohibited from wearing any but dark colours, and the boots and shoes of the clergy must be absolutely black, while red is permitted to the laity, though yellow can on no account be worn by either; and green in the turban is even prohibited to all Moslems, except the immediate descendants of the Prophet, or Shereefs. At the same time that these restrictions exist in full force, Christians are permitted to ride on horseback, a favour which, in the days of the Mamlouks, was not granted even to the Franks in Egypt; and, at Mardin, the Patriarch's having a green bridle and martingale gives no offence, though even now, in Damascus, such an invasion of the privileges of a true Mohammedan would probably cost an infidel his life. I was here assured, by persons who had traveled over the greater part of the Turkish Empire, that nothing could be more variable than the rules for these restrictions, as to colours, in the different cities of Asia Minor. At Mardin, Christians give the salute of 'Salam Alaikom,' and receive its answer, even from Shereefs; in other places, this would be deemed the highest possible outrage. In some towns, the turban is the only part of the dress in which particular colours may not be used; in others, the boots only; while, in some, again, every garment has its specified shade. In many places, the colours of the dress are not at all regarded, and even green may be worn; but a horse or an ass cannot be mounted, nor can the salute of peace be exchanged between a Mohammedan and a Christian, of any class or sect." BUCKINGHAM (1827), v. I, pp. 327-9.



حصه 1870 حسب الكنائس وحقولها في بلاد السجدة Statistics of some regions and villages in 1870 by Monk ‘Abd Allāh Saṭūf from Ṣadad<sup>41</sup> found in the library of the Forty Martyrs Church for the Syriac Orthodox in Mardin, number 1006, 16x10 cm, 200 leaves, black ink, Serṭō, dated in 1872.<sup>42</sup>

Beside the patriarchal dues (fols. 1–175), the manuscript contains other lists: the list of donations collected from the people of Mardin to enlarge Dayr al-Za‘farān in 1872<sup>43</sup> (fols. 173–185); the list of households of the Syriac communities in Ḥamah, Ḥomṣ and its vicinity (fols. 185–200); the list of people who paid their badal ‘askarī *military substitution fee* from Diyarbakir (fols. 201–202). At the end, we have a list of names of monks who lived in some monasteries (fol. 205).

The register of the patriarchal dues is divided into 5 columns. In the first column we find the amount of dues that each household has paid, in the second we have the name of the village followed by the names of the head of the household, in the third column there is the number of the recorded villages, the fourth is for the name of the priest in charge, and the fifth is for the number of the recorded families. Each location with all the mentioned records is registered in an independent row.<sup>44</sup>

The registrar of this list as we said above is monk ‘Abd Allāh who was born in Ṣadad near Ḥomṣ in 1833. He became a monk at an early age, and was later ordained a priest, and taught in Edessa. He was appointed bishop of Jerusalem on September 3<sup>rd</sup> 1872 by Patriarch Peter IV<sup>45</sup> and he was named Grīgūrīyūs.

<sup>41</sup> Ṣadad an old, small town Southeast of Ḥomṣ. Cf. AL-‘ARAB (1995).

<sup>42</sup> According to the manuscript catalogue of Dūlābānī found in the library of the Forty Martyrs Church for the Syriac Orthodox in Mardin.

<sup>43</sup> The list is entitled as the following “List of the collection (of donations) for reconstruction of Dayr al-Za‘farān which was gathered by our lord patriarch Peter from Mardin.”

<sup>44</sup> However, after the 50 pages the number of column changes to 3.

<sup>45</sup> Ignatius Peter IV (1872–1894), this patriarch is regarded as the architect of the modern Syriac Church. He was born in Ṭūr‘Abdīn and spent his early age at the Dayr al-Za‘farān Monastery where he was ordained priest. In 1846 Patriarch Morī Elyyās II ordained priest Peter a Metropolitan of Syria by name Morī Yūlyūs. In 1872 He was elected pa-



Bishop Grīgūrīyūs ‘Abd Allāh accompanied the Patriarch to India where he stayed for two years, from 1875 to 1877,<sup>46</sup> before going back to London where he secured a printing press for Dayr al-Za‘farān. After his return, Bishop ‘Abd Allāh served as the bishop of Syria and then of Amid. He paid a second visit to London, during which he attended sessions of the 1888 Lambeth Conference, and secured a second printing press.

After the deposition of Patriarch ‘Abd al-Masīḥ II<sup>47</sup> in 1903, ‘Abd Allāh was selected and consecrated Patriarch in 1906. Shortly after his consecration, he visited London for the third time en route to India in 1908–1912. In a Synod in Malabar, India, he established 39 canons to govern the Archdiocese of Malabar and he consecrated three bishops and returned back to Egypt and then to Jerusalem on June 27<sup>th</sup> 1912. He died on November 26<sup>th</sup> 1915.<sup>48</sup>

### The Method of Transliteration

The names of people and places mentioned in this document have been transliterated into English, sometimes in a variety of ways that are not always consistent. Personal names have presented more of a difficulty, since they come in a variety of Syriac, Arabic, Turkish, and Armenian forms. Often, one name may be spelled, written, or shortened in a different way (Aḥō or Aḥū, Gawrō, Gawrū or Gabriyāl, Barṣawm or Barṣawmō). This sometimes produces inconsistency. For well-known place names, I have often used simplified and current forms. The Turkish city of Diyārbakir appears, for example, as Diyarbakir, and Mārdīn appears as Mardin. The following mode will be used for the transliteration of the Syriac scripture:

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triarh and during his days the Syriac orthodox received direct representation at the Sublime Porte. In 1874 he visited England, and in 1875 he visited Malabar, India where he stayed two years. In 1894 he died at the age of 96 and was buried in the monastery of Dayr al-Za‘farān. Cf. TAYLOR (2006), p.176.

<sup>46</sup> Cf. SĀKĀ (1985), p. 176.

<sup>47</sup> *Ibid.*, p. 177.

<sup>48</sup> *Ibid.*, p. 178.

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### NOTES ON THIS DOCUMENT

This register sheds light on the geographical, cultural, demographic, and economic aspects of the Syriac community in South East Anatolia, especially in the region of Mardin, Diyarbakir, Siirt,<sup>49</sup> and Cizre during the second half of the nineteenth century. At the same time, this is an important source for a topographical study which increases our knowledge about the location of villages, towns, and monasteries where the Syriac people lived. Other sources lack information about these locations which are difficult to locate. Thus, it is important for future work to gather other topographical data found in other sources with those that are found in our document and to locate them on a detailed map.

It is important to stress the fact that this register is not a population census in which everybody was recorded, but it is a list of the heads of households who paid their dues to the patriarch according to their economic situation. Thus, we can not consider this register as a document of the total population of the Syriac people, but as a source that helps us to estimate the presence and number of the Syriac community in this region. The dues were collected from the head of a household, which may have consisted of a single family or

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<sup>49</sup> Siirt or S'irt is a city in southeastern Turkey. It lies along the Bū-htān River, in the southeastern foothills of the Taurus Mountains. Under the Ottoman Empire, Siirt was a major commercial centre for a large region that included northern parts of Iraq and Syria.

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multiple families.<sup>50</sup> Sometimes women were recorded as tax payers but usually because they were widows. Also there were religious people who gave dues such as monks, nuns, and priests. Beside that, there were registered donations from Armenians who lived with the Syriacs in groups or individually. There were a variety of dues, according to the economic status and size of each family, from 1 to 100 piaster. The registrar also reports if someone was missing in his village and where he was supposed to be.

The locations which were mentioned in this register are mainly dispersed within the boundary of Diyarbakir province which is erroneously called *Qadā'* a county.<sup>51</sup> The registrar uses local expressions to categorize the geographical divisions such as county, country, town, village, settlement, and farm.<sup>52</sup> There are several *Bilād* (countries) mentioned in this document: al-Bahramakiyyah,<sup>53</sup> al-Bšeriyyah,<sup>54</sup> Ġarzān,<sup>55</sup> al-Zarqiyyah,<sup>56</sup> Širwān,<sup>57</sup> Tūr'Abdīn, Mardin, Silvan,<sup>58</sup> Diyarbakir.

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<sup>50</sup> See Suad JOSEPH and Afsaneh NAJMABADI, *Encyclopedia of Women & Islamic cultures* (Leiden: Published by BRILL, 2003), pp. 254–5.

<sup>51</sup> Cf. KRIKORIAN (1977), pp. 18–9.

<sup>52</sup> In the Ottoman Empire the geographic administrative division was according to the following: *Karye, Nahiye, Kaşa, Sancak, Eyalet*. Cf. *Ibid*.

<sup>53</sup> Bahramakiyyah or Bayram Koiy is the old name of the modern town Tepe or Tepekoy which is 63 km east of the city of Diyarbakir. At the same time, it's the old name of today's Bismil district of Diyarbakir Province in South East Turkey. In 1812 an English traveler named John Macdonald Kinneir, captain in the service of the east India Company, mentioned that this district consisted of 30 villages under a Kurdish Ağā called Beker. Cf. KINNEIR (1818), p. 424.

<sup>54</sup> In 1870 al-Bšeriyyah was a district within the province of Diyarbakir. According to a Syriac geographical perspective, the district of al-Bšeriyyah extended mainly on the western part of the ancient province of Arzūn, which currently includes the districts of Batman, Besiri, and Kuzluk. Based on the ecclesiastic source of *the acts of the synod of Isaac in 410*, it was attested that there was a bishop to Arzūn since the fifth century. Several bishops of Arzūn are attested between the fifth and the thirteenth centuries for both Western and Eastern Syriac. By the fourteenth century the name of the region was Hezzū and the bishop resided in the monastery of Morī Qūryāqūs near Zarġel. In 1363, when a schism occurred between Tūr'Abdīn and the Patriarchate of Mardin, the diocese of

According to this document ṬūrʿAbdīn is a hill that stretches as a plateau from the Tigris River in the north into the southern plain which borders the foothills of the plateau, and stretches from Mardin district in the west to the city of Cizre in the east. The villages of ṬūrʿAbdīn are situated at the eastern side of the plateau. At the same time, we notice a population growth and expansion toward the southern plain and foothills of the plateau. The multitude of the Syriac villages and farms in these southern plains and foothills as we notice in this historical document coincides with what was mentioned by Southgate and Buckingham who both visited the region and described many aspects of it about 30 to 40 years before our register stating the growth of the Jacobite presence in this region.<sup>59</sup>

Also in this document, Mardin is another area populated by the Syriac people, mainly in the same city of Mardin and in a few villages in its vicinity. If we compare our document to other historical sources such as *The Life and Deeds of Bishop John of Marde*,<sup>60</sup> in the twelfth century or to the archives of ecclesiastic consecrations conserved in many manuscripts which cover the period from the

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Hezzū followed ṬūrʿAbdīn, becoming part of an independent patriarchate. Between the fifteenth and seventeenth century the town of Zarḡel was the center of this diocese. In the eighteenth century we see the diocese appear as Bšeriyyah. At the end of the Ottoman period, the presence of the Syriac community in this area shrunk dramatically and the last attested presence of members belonging to this community goes back to the 1950s. Cf. WILMSHURST (2000), pp. 82–4.

<sup>55</sup> Ġarzān is the old name for a district found within the district of Kurtalan in the province of Siirt. The word Ġarzān is a Kurdish form of Arzūn, which is the ancient Armenian city. Cf. *Ibid.*, p. 82.

<sup>56</sup> Al-Zarqiyyah is the old name for a district found within the boundary of Baykan district in the province of Siirt South East Turkey.

<sup>57</sup> Širwān or Sirvan, is a town at the same time a district within the boundary of Siirt province

<sup>58</sup> Silvan or Miyāfarqīn is a city at the same time a district which lies north east of Diyarbakir province, South East Turkey.

<sup>59</sup> See above, pp. 10–2.

<sup>60</sup> Cf. VÖÖBUS (1976), pp. 212–22.

fifteenth until the nineteenth century,<sup>61</sup> we notice clearly that the plain of Mardin and some villages which were situated north and north west were depopulated or deserted, such as Dunayser, Hellah, Tal-Qabāb, Tal-ʿAwlīn, Mawzalt d-Baʿd, Geyūmanah, Ġaʿfariyyah, Tal-Besmay, Emīrah, Beṭ Qeṭrah, Ḥaršfiyyah, Bqaʿah, Beṭ Nūrūs, Bagadiš, Ḥaṣrah ʿAbd, Sandariyyah, Daʿamah, Beṭ Quḡaq, Ḥarrīn, Ḥārīnkīt, Medras, Mazrʿah, Mašqūq, Qawīm, Rūmāniyyah, Qālūq, Klibīn. There are many reasons for that, such as persecution, conversion to Islam, difficulties, wars, and others. However, I would like to emphasize that Mardin was an important commercial city which attracted the peasants of the villages to seek protection and fortune within its walls.

This register increases our topographical knowledge of the Syriac community in Šīrwān, al-Bšeriyyah, and Ġarzān. Šīrwān, which is the name of both a region and town includes, according to this register, the eastern part of Kurtalan,<sup>62</sup> Siirt, and the city of Bitlis. Al-Bšeriyyah stretches from the river of Batman Su in the west to Ġarzān Su in the east and from Kuzluk<sup>63</sup> in the north to the Tigris in the south. Today it is situated within the border of the district of Batman<sup>64</sup> and Besiri.<sup>65</sup>

In other sources, such as the registration of the ecclesiastic consecrations, only a few locations were mentioned in Bšeriyyah, Ġarzān, and Šīrwān while in this register we have 38 villages in Bšeriyyah, 15 villages in Ġarzān, and 34 in Šīrwān. An important part of the population of this area, especially Bšeriyyah, came from TūrʿAbdīn and others came from Iraq and Persia.

The economic aspect played an important role in bringing people to these areas: Bšeriyyah-Ġarzān-Šīrwān situated at an

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<sup>61</sup> DOULABANI (1994<sup>a</sup>), pp. 300–91; DOULABANI (1994<sup>b</sup>), pp. 242–63; DOULABANI (1994<sup>c</sup>), pp. 85–9, 295–303.

<sup>62</sup> Kurtalan is a town at the same time a district within the province of Siirt in South East Turkey.

<sup>63</sup> Kuzluk is a town at the same time a district north of Batman province in South East Turkey. The old name of Kuzluk is Hezzū.

<sup>64</sup> Batman is a city in southeast Turkey and it's the capital of the province with the same name.

<sup>65</sup> Besiri is a town and a district in Batman province South East Turkey.

important commercial crossroad; Aleppo-Mardin-Diyarbakir-Siirt-Bitlis-Mosul-Baghdad sat on the silk road.<sup>66</sup> One theory we know concerning the name Bšeriyyah relates to this very mention of the Silk Road. We can believe that the name Bšeriyyah originates from the Syriac word Bet Široyē; which literally means “The Place of the Silk Weavers.”

Considering the demographic aspect, I present the following table in which we see the number of villages, families, and the average number of households for each village in the different regions and districts which are listed in the register according to the population from biggest to smallest:

District	Villages	Households	Average
ṬūrʿAbdīn	129	2833	21.9
Vicinity of Mardin	11	649	59
Širwān	34	541	15.9
Silvan-Diyarbakir	27	338	12.5
Bšeriyyah	38	262	6.8
Ġarzān	15	126	8.4
Al-Zarqiyah	2	33	16.5
Bahramakiyyah	5	24	4.8
<b>Total</b>	<b>261</b>	<b>4806</b>	<b>18.4</b>

The numbers of households that were registered in this list are fewer than what existed in reality, especially since many families did not pay the dues, or the tax collector intentionally skipped a certain percentage of the population from being registered because the Christians preferred to underestimate their number in respect to the Muslim rule or to avoid heavy taxation. According to the list of Syriac orthodox population in Mesopotamia that the Syriac orthodox patriarch gave to Horatio Southgate in 1840,<sup>67</sup> about 30 years before this list was made, we see the following:

<sup>66</sup> Cf. KRIKORIAN (1977), pp. 20–30.

<sup>67</sup> Cf. SOUTHGATE (1840), v. II, pp. 313–4.

District	Families
Mardin and adjacent villages	1500
Diyarbakir	700
Edessa	300
Ḥarpūt and adjacent villages	800
Bitlis and villagers in the neighboring parts of Kurdistan	300
Ṭūr Mountain	6000
the diocese of monastery of Morī Gewargīs near Siirt	500
the diocese of monastery of <i>Meriamana</i> in the district of <i>Zerghi</i>	300
the diocese of monastery of Morī <i>Kiryakos</i>	500

However, from a demographical point of view, this document remains important because it mentions the majority of the Syriac villages that were in these districts.

In this third table I present the size of each region and district according to the amount of taxation that was collected from it with respect to the households registered in the document:

District	Households	Dues	Average
Ġarzān	126	746	5.9
Šīrwān	541	3116	5.7
Bahramakiyyah	24	116	4.8
Al-Zarqiyyah	33	141	4.2
Bšeriyyah	262	1082	4.1
ṬūrʿAbdīn	2833	9205	3.2
Vicinity of Mardin	649	1458	2.2
Silvan	338	713	2.1
<b>Total</b>	<b>4806</b>	<b>16577</b>	<b>3.4</b>

Note in this chart that ṬūrʿAbdīn paid a small share of the dues considering the number of the households and villages, even though the households of the wealthy southern plains were included. On the other hand Ġarzān and Šīrwān paid a higher amount, probably because they were wealthier and their land more fertile.



The register gives us the place of origin of many households who moved to live in new villages or areas. There are two different kinds of migration, one internally from one village to another in the same region or district, and the other externally from one location to another one in a different district or region. This table shows the original location of a household and their numbers and their new location.

District	Village	Provenience	Number of household
Bšeriyah	Zarḡel	Mardin	1
	Kūrik	Mardin	1
	Bāhezraq	Ṭūr‘Abdīn	2
	Kafarzū	Ṭūr‘Abdīn	1
		Baḡar	2
	Upper Kafarzū	Ṭūr‘Abdīn	1
	Ġanaskar	Ṭūr‘Abdīn	1
Ġarzān	Al-Ḥerbah	Daḡalah	1
	Dimasrek	Daḡalah	1
Širwān	Siirt	Kafrah	1
Ṭūr‘Abdīn	‘Ayn Ward	Bātī	1
	‘Īlūs	Zāz	1
	Midyāt	Edessa	1
		Karḥnū	1
		‘Arnes	1
		Mosul	1
		Kafarzah	1
		‘Ayn Ward	2
	Anḡel	Zāz	1
		‘Ayn Ward	1
		Ḥbāb	1
	Bāsibrīn	Kafarzah	1
		Bātī	1
		Zāz	1
		‘Arnes	1
	Meddū	Karbūrān	1
		Ḥāḡ	1
		Kfārāfayā	1
Bet Zabday	Esfes	Zāz	1

District	Village	Provenience	Number of household
		Ḥarābī ‘Arabān	1
	Azeḥ	Bağar	1
		Ṭūr‘Abdīn	1
		Bšerīyyah	1
	Ḥandaq	Karbūrān	1
	Fendekī	Süirt	1
	Al-Ğazīrah or Cizre	Kargūs	1
		Ṭūr‘Abdīn	1
		Bātī	1
	Garkī Badrū	Talī	1
	Mazrī	Fendekī	1
	M‘āmer	Azeḥ	1
	Barābīt	Süirt	1
	‘Amīrīn	Ṭūr‘Abdīn	1
Slope of Mount Iizlō and the East plains of Nisibis	Sīrwān	Zāz	1
	Qūlhān	Bāsibrīn	1
	Kanḥah	Baqesyān	1
	Tīz Hrāb	Bātī	1
	Morī Šūwōl	Baqesyān	1
	Tal-Ḥasan	Arbū	1
	Mallā ‘Abās	Beṭ ‘Amīrō	
	Ḥzaymūkī	Ḥarābālī	1
		‘Arnes	1
		Baqesyān	1
		Benkalbī	1
	Rūtā	Bātī	1
		Ḥāḥ	1
	Rūtā	Anḥel	1
	Ḥalwī	‘Ayn Ward	1
		Zāz	1
	Ḥaznah	Süirt	1
		Baqesyān	1
	Tal al-Ša‘īr	‘Arnes	1

District	Village	Provenience	Number of household
		Baġar	2
	Ḥwaytlī	Bātī	1
		Niṣaybīn	1
		Azeḥ	1
	Tal Ġihān	‘Ayn Ward	2
		Kafarzah	3
		Ḥbāb	1
		Qal‘at al-Emrā’ah	1
		Mosul	2
		Bātī	1
		Karḥnū	2
		Zāz	1
	Qabhī	Siirt	1
		Arbū	1
	Aznāwūr	Bātī	1
		Ḥbāb	2
		Arbū	1
		‘Ayn Ward	1
		Kafarzah	1
	Grah Mārah	Anḥel	2
		Bātī	1
	Malkī Šekrū	‘Ayn Ward	1
		Bātī	1
	Morī Bobo	Anḥel	1
	Ḥannā Bašrū	‘Ayn Ward	1
		Ḥbāb	1
	Qanṭarah	Zāz	1
		‘Arnes	1
	Šuwīškī	Zāz	1
	Niṣaybīn	Sarūġah	1
Mardin	Qal‘at al-Emrā’ah	Al-Manṣūriyyah	1
	Banābīl	Qelliṭ	1
	Bāfawā	‘Arnes	1

Through this table we notice that the majority of those who left their native country to settle in new places were from Ṭūr‘Abdīn,

which was a source of immigration especially toward the southern plains of the plateau. The fact that the name of the native village is mentioned beside the first name of the person indicates that they were new settlers in the land. Some of these new farms or villages were named after people who were still living, such as Ḥannā Bašrū, which indicates that the village is a new one. In Mardin we have many families named after locations far beyond Ṭūr'Abdīn; for example, we have some families who came from Isfahan, Shiraz, in Persia,<sup>68</sup> or Siirt and Diyarbakir.

This document contains many aspects of social life; for example, the familial relationships such as father, mother, son, daughter, brother, sister, uncle, nephew, husband, wife, widow, father in law, son in law, daughter in law, and brother in law. In some cases we find some men who left their wife and had another one without being divorced. This was an act against the church law and they were excommunicated. We also notice a high percentage of widows in the villages of the southern plains and foothills of Ṭūr'Abdīn, which could be explained by the fact that many women who lost their husbands preferred to leave their original villages in the mountain and go to the southern plains with some of their relatives, taking advantage of the opportunity of agricultural work that usually women were involved in. The professions of the households recorded in the register varied. They ranged from jeweler, blacksmith, weaver, ironmonger, rower, bowl maker, and cleaner, stone-maker, green grocer, tailor, leather-maker, cloth-maker, shoe-maker, weaver, and shepherd.

The names of the listed people show an interesting cultural and social fact that they are divided into different ethnic-cultural backgrounds:

Syriac names, or Syriac-Aramaic-biblical original names, like Denḥū, Ya'qūb, Malkī, Šaynū, Gawrū, Miḥū, Gūgī, Aḥū, Sohdū, Tūmū, 'Abdū, Afrīm, Baršawm, Šalībā, Šem'un, Yūnān, Adam,

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<sup>68</sup> Concerning the presence of the Syriac Orthodox community in Persia see J. M. FIEY, "Sources syriaques sur Tamerlan," *Le Muséon*, 101 (1963), pp. 13–20.

Addū, Yešū\*, plus Syriac form of a Greek and Latin name like Qeryū, Gewargīs, Qūryāqūs, Hīlānī.

Arabic names, or Arabic-Semitic original names, Mūrād, ‘Abdāl, Sa’dū, ‘Amrān, Ibrāhīm, ‘Abd al-Aḥad, ‘Abd Allāh, Mas’ūd, Mūsā, Nī’mah, Ḥāyf, Karīm, Ġarīb, Ḥabīb, Rašū (Rašīd), Rizq Allāh, Saydah, Ḥammū, Nāder, plus Arabic form of a Syriac or Greek name like Yūsif, ‘Īsā, Dāwūd, Ḥannā, Ṣalībā, Yūnān, Elyyās, Malak. Armenian names, or an Armenian form of Greek names, such as Ḥaḡū, Bīdrūs, Oūsef, Girāgūs.

Greek names: Bābās; and Turkish-Persian names, Darwīš, Gūlmīr, Mīrzā.

The register gives us some names of the churches, monasteries, and the clergy who were in charge of the religious life in their villages. It mentions particular churches or monasteries such as: Church of Morī Baršawmō in Maštī; Church of Morī Šem’un Qonunoyō; church of Yūldaṭ Aloḥō; and monastery of Morī Šabay in the village of Qellī.

The majority of the churches and monasteries mentioned in the register are in Ṭūr‘Abdīn. We have different ranks of clergy: bishop, priest, deacon, monk, and nun.

Beside the fact that the registrar could have missed, or was not interested in registering the names of all the churches that he could have found in these villages, it is also important to mention that many villages were without a church or clergy. For example Southgate, during his visit to the southern plains of the plateau of Ṭūr‘Abdīn in 1844, mentioned that the majority of the villages in the plains were without churches:

We rose, and pursued our way to Ilaznaour, six and a half hours distant, where we arrived at 10 A. M. Here are twenty Syrian families, which form the largest population of that nation in any one place on the desert, excepting Kennek, two hours north of Haznaour, which is purely Syrian, has fifty families and a Church, the only one in all the plain. There are other villages, exclusively Syrian, on the edge of the desert, under the mountains of Tour, and most, if not all, of them have churches. Besides these, there are scattered over the plain between Sinjar and the Tour, about forty villages in which there is a mingled population of Syrians and Mussulmans, but one and all destitute of a Church. They sometimes come up to

Kennek to worship. A Syrian of Haznaour remarked that they needed a Church in some central spot where the scattered population of the desert might go up to worship.<sup>69</sup>

It is important to compare this data with the registers of ecclesiastic consecrations found in many manuscripts<sup>70</sup>. The importance of such a comparison between the data will help us to reconstruct the religious life of the Syriac community in many places.

Regarding the religious life of the Syriac community we notice a presence of many people who belong to the Šammsī group (the followers of the Sun) in the city of Mardin.<sup>71</sup> The appearance of

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<sup>69</sup> Southgate (1844), p. 184.

<sup>70</sup> It was custom for Syriac Churches to document all ordinations of bishops, priests, deacons, or monks, and record this information on a special page in the instructional book of ordinations. These records, gathered through the years, formed an archive which contains a long list of names, places, and dates; linked to a certain region. The importance of such an archive or list of records is that it gives us an idea about the status of the demographical and geographical aspect of this community.

<sup>71</sup> Concerning this group, we have a valuable testimony by Buckingham who mentioned the following: "There is, besides, another religious sect inhabiting here, called Shemseeah. These, as their name implies, are thought to be worshippers of the sun, which they have been seen to reverence at his rising, by taking off their turbans. When Sultan Murad came this way, and found by their own confession that they were not "people of the Book," that is, neither Jews, Christians, nor Mohammedans, he ordered them all to be put to the sword. The Syrian Patriarch of that day took them, however, under his protection, by owning them as part of his flock, and they have been, politically, so considered ever since, though, as a religious sect, they are quite distinct, both in belief and practice. The same Patriarch, after an intimacy of many years with some of the heads of these people, could never obtain from them any disclosure on the subject of their religion, as they all agreed that death from the hands of their fellows would be the penalty of such a crime. The details given of this people by Niebuhr are acknowledged to be only from vague report; for he confesses, with all others who have spoken of them, that nothing positive could be learnt either of their opinions or their ceremonies. This was nearly the same case with myself. The particulars related to that traveler were also repeated to me; and the number of the Shemseeahs was stated to be now about one thousand families; but everyone admitted that the

priests at the top of the list of the heads of the households of the villages suggests their leading position in the society. Probably the absence of the name of a priest among the list of households of a village denoted the lack of a priest in the village.

Among the ecclesiastic properties that were mentioned, we have many pious endowments as part of donations to the religious community in Jerusalem. The endowment properties (*waqf*) were part of a cadastral survey and registered in the same manner as other land. Eventually, the state developed a special office for endowments (*amqāf*) for registration, control, and the clarification of titles. Where title to endowment properties could not be established, the State would take over the land in question.

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greatest care was taken by them to prevent the disclosure of their real tenets.” BUCKINGHAM (1827), v. I, pp. 341–2.

**TABLES OF HISTORICAL DATA FOUND IN THIS PATRIAR-  
CHAL REGISTER OF DUES<sup>72</sup>**

Table number 1: District of al-Bahramakiyyah

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Maṭarī	Pınarbaşı <sup>73</sup>	8	26	[Yūldaṭ Alohō] <sup>74</sup>	Priest Mirzā
Sıldūn	Balcılar <sup>75</sup>	4	15		
Ḥarabah Ḥannā	Hirbahanna <sup>76</sup>	4	39		
Saʿdiyyah	Kurudere <sup>77</sup>	3	16		
ʿAlūzī	Alluz <sup>78</sup>	5	20		
		<b>24</b>	<b>116</b>		

Table number 2: District of al-Bšeriyyah

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Sīnānī	Sinanköy <sup>79</sup>	3	5		

<sup>72</sup> The counting of the dues payers numbers and the sum of dues paid may possibly contain a small margin of mistakes.

<sup>73</sup> Bismil/Diyarbakir

<sup>74</sup> The churches and monasteries which are in parenthesis are not found in this manuscript but are added based on other sources for useful information.

<sup>75</sup> Bismil/Diyarbakir

<sup>76</sup> Bismil/Diyarbakir

<sup>77</sup> Bismil/Diyarbakir

<sup>78</sup> Bismil/Diyarbakir

<sup>79</sup> Bismil/Diyarbakir



Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Grīsīrā	Balpınar <sup>80</sup>	1	8		
Elīḥā	Batman <sup>81</sup>	1	10		
Kīrḥah	Bıçakçı <sup>82</sup>	6	15		
Talzūq	Tepedibi <sup>83</sup>	5	19		
Qūḡā	Koçan <sup>84</sup>	5	16		
Ašik	Ikiztepe <sup>85</sup>	6	14		
Helqā-miyyah	Yediyol <sup>86</sup>	1	5	[Morī Eliyyō]	
Talmarḡ	Demiryol <sup>87</sup>	2	17	[church]	Priest Gewargīs
Kūrik	Aydinkonak <sup>88</sup>	10	24		
Talmis	Akça <sup>89</sup>	2	10		
Al-Krīdiyyah	Köşetarla <sup>90</sup>	6	13		
Bāḥezraq	Omergoze <sup>91</sup>	8	9		

<sup>80</sup> Center/Batman<sup>81</sup> Center/Batman<sup>82</sup> Center/Batman<sup>83</sup> Center/Batman<sup>84</sup> Bismil/Diyarbakir<sup>85</sup> Center/Batman<sup>86</sup> Center/Batman<sup>87</sup> Center/Batman<sup>88</sup> Center/Batman<sup>89</sup> Center/Batman<sup>90</sup> Center/Batman<sup>91</sup> Besiri/Batman

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Bāṣūrak	Kayabağı <sup>92</sup>	3	12		
‘Amsū	Guvercin <sup>93</sup>	1	10		
Zarğel	Danali <sup>94</sup>	21	50	[Morī Eliyyō]	Priest Mūsā
Blīdar	Banaltı <sup>95</sup>	3	15		
Bāreṣel	Çevrimova <sup>96</sup>	14	47		
Kafarzū	Yenipinar <sup>97</sup>	48	215	[Yūldaṭ Alohō]	Priest Afrīm; Priest Adam
Mamūniy-yah	Demirbilek <sup>98</sup>		30	[Church]	Priest Qūryāqūs
Eṣkaftah	Suceken <sup>99</sup>	3			
Mardīṣah	Kumluca <sup>100</sup>	7			
Šimiz	Oğuz <sup>101</sup>	3	10		Priest Ḥannā
Dīrkah	Derik <sup>102</sup>	1	8		

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<sup>92</sup> Center/Batman

<sup>93</sup> Center/Batman

<sup>94</sup> Besiri/Batman

<sup>95</sup> Besiri/Batman

<sup>96</sup> Besiri/Batman

<sup>97</sup> Besiri/Batman

<sup>98</sup> Center/Batman

<sup>99</sup> Center/Batman

<sup>100</sup> Hasankeyf/Batman

<sup>101</sup> Besiri/Batman

<sup>102</sup> Besiri/Batman

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Bāzbūt	Atbaḡi <sup>103</sup>	8	3		
Upper Kafarzū	Yarimtaṣ <sup>104</sup>	8	38		
Gīdūk	Deveboynu <sup>105</sup>	10	18		
Ġanaskar	Yontukyazi <sup>106</sup>	29	146		Priest Yūsif
Bāhemes	Yalinkavak <sup>107</sup>	8	56		
‘Azki	Deḡimenūs-tū <sup>108</sup>	7	45		
Kahnah Šork	Kanisarik <sup>109</sup>	3	16		
Kelhūk	Kuṣṣukuru <sup>110</sup>	3	28		
Tāhāriy-yah	Uḡrak <sup>111</sup>	3	18		
‘Ayn Karmū	Tepecik <sup>112</sup>	5	47		Priest Danhū
Mazreh-reš	Yakacik <sup>113</sup>	3	22	[Yūdat Alohō]	
Gündikah Qāsū	Gündük <sup>114</sup>	3	39		

<sup>103</sup> Besiri/Batman<sup>104</sup> Besiri/Batman<sup>105</sup> Besiri/Batman<sup>106</sup> Besiri/Batman<sup>107</sup> Besiri/Batman<sup>108</sup> Besiri/Batman<sup>109</sup> Besiri/Batman<sup>110</sup> Besiri/Batman<sup>111</sup> Besiri/Batman<sup>112</sup> Besiri/Batman<sup>113</sup> Besiri/Batman<sup>114</sup> Besiri/Batman

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Saʿdikī	Isikveren <sup>115</sup>	1	12		
Al-Hüb	Asmadere <sup>116</sup>	11	32		
		<b>262</b>	<b>1082</b>		

Table number 3: District of Ġarzān

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Ĥeshes	Gospinar <sup>117</sup>	14	73	[Morī Ishaq]	Priest Qūryāqūs
Sīdah Maryam	Seyitme-ryem <sup>118</sup>	4	12		
Mār Mārūnā	Akdam <sup>119</sup>	3	9		
Bībū	Saibbeyli <sup>120</sup>	10	69		Priest Yešuʿ
Al-Ĥerbah	Harapjar <sup>121</sup>	8	46	[Morī Ishaq]	
Al-Bazīziyyah <sup>122</sup>	Bada ?	2	39	[Morī Ishaq]	
Al-Ĥekāmiyyah	Hakemi <sup>123</sup>	16	50		
Sʿirtah	Cayirli <sup>124</sup>	5	22		

<sup>115</sup> Besiri/Batman<sup>116</sup> Besiri/Batman<sup>117</sup> Kurtalan/Siirt<sup>118</sup> Kurtalan/Siirt<sup>119</sup> Kurtalan/Siirt<sup>120</sup> Kurtalan/Siirt<sup>121</sup> Kurtalan/Siirt<sup>122</sup> Kurtalan/Siirt<sup>123</sup> Kurtalan/Siirt<sup>124</sup> Kurtalan/Siirt

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Ma'rib	Kaynaklı <sup>125</sup>	4	8		
Kūkān	Kohan <sup>126</sup>	8	49		
Dīmasrek	Dimserk <sup>127</sup>	14	57	[Yūldaṭ Alohō]	Priest Malkī
Al-Zūq	Yanarsu <sup>128</sup>	13	87	[Yūldaṭ Alohō]	Priest Eliyyō
Al-Gūmāniyyah	Cuman <sup>129</sup>	6	39		
Bāwaḥs	Bivahis <sup>130</sup>	6			
Ḥūzyār <sup>131</sup>	Ziyaret ?	13	186		
		<b>126</b>	<b>746</b>		

Table number 4: District of al-Zarqiyyah

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Man'ar	Dilek-tepe <sup>132</sup>	21	83	[Morī Gewargīs and Morī Qawmī]; [Morī Zayā]	Priest Adam

<sup>125</sup> Kurtalan/Siirt<sup>126</sup> Kurtalan/Siirt<sup>127</sup> Kurtalan/Siirt<sup>128</sup> Kurtalan/Siirt<sup>129</sup> Kurtalan/Siirt<sup>130</sup> Kurtalan/Siirt<sup>131</sup> Kurtalan/Siirt<sup>132</sup> Baykan/Siirt

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Dağālah	Inkapī <sup>133</sup>	12	58		
		<b>33</b>	<b>141</b>		

Table number 5: District of Šīrwān

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Samḥūr	Saridana <sup>134</sup>	57	469		Priest Šem'ūn
Kūsek	Kosih <sup>135</sup>	18	291	[Monastery of Morī Dīmit]; [Morī Tūmā]	Priest Afrīm
Dayr Hāwīl	Baykan <sup>136</sup>	11	62	[Morī Ḥananyyā]	
Ma'dan	Maden <sup>137</sup>	29	290	[Monastery of Morī Gewargīs]; [Yūldat Alohō]	Priest Owriyā
Al-Mareğ	Suluyazi <sup>138</sup>	14	53		
Gūndīdzāl	Kondudīzan <sup>139</sup>	11	66		
Sar'ūs	Serus <sup>140</sup>	20	65		Priest Afrīm Dehū Mandū

<sup>133</sup> Center/Siirt<sup>134</sup> Sirvan/Siirt<sup>135</sup> Sirvan/Siirt<sup>136</sup> Baykan/Siirt<sup>137</sup> Sirvan/Siirt<sup>138</sup> Sirvan/Siirt<sup>139</sup> Sirvan/Siirt<sup>140</sup> Sirvan/Siirt

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Zlāyīq	Bombat <sup>141</sup>	38	185		Priest Eliyyō
Awāwā	Avav <sup>142</sup>	34	58		Priest Malkī
Sarmīt	Sakli <sup>143</sup>	18	116		
Dīrkeš	Direkta- ši <sup>144</sup>	10	14		
Ḥelanzah	Halenze <sup>145</sup>	21	71		Priest Mūrād
Badlīs	Bitlis <sup>146</sup>	36	286	Yūldaṭ Alohō; Morī Qawmī	Priest Baršawm
Kufrah	Širvan <sup>147</sup>	17	89	[Morī Yawnon]	Priest Gewargīs
Bādān	Dadan <sup>148</sup>	6	48		
City of Sīrt	Siirt <sup>149</sup>	35	98	[Yūldaṭ Alohō]	Priest Yūnān; priest Gewargīs
Kūtīb	Çömleklī <sup>150</sup>	12	39		
‘Ayndār	Ağaçlıpı- nar <sup>151</sup>	2	10		

<sup>141</sup> Sirvan/Siirt<sup>142</sup> Sirvan/Siirt<sup>143</sup> Guroymak/Bitlis<sup>144</sup> Center/Bitlis<sup>145</sup> Kurtalan/Siirt<sup>146</sup> Center/Bitlis<sup>147</sup> Sirvan/Sirvan<sup>148</sup> Baykan/Siirt<sup>149</sup> Center/Siirt<sup>150</sup> Kurtalan/Siirt<sup>151</sup> Kurtalan/Siirt

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Bikand	Beykent <sup>152</sup>	11	39	[Yūldaṭ Alohō]; and [Morī Barṣawmō]	
‘Ayn Qaṣer	Konakpınar <sup>153</sup>	8	130		
‘Arnez	Beşpınar <sup>154</sup>	10	16	[Morī Gewargīs]	
Dār Awṣel	Güvercinlik <sup>155</sup>	8	14		
Bīnārīn	Çakıllı <sup>156</sup>	4	10		
Hānikī	Hanlı <sup>157</sup>	30	104	[Morī Sobō]	Priest Yūnān
Waḥased	Vahsīt <sup>158</sup>	3	5		
Dūšā	Meydançık <sup>159</sup>	4	21		
Sūlānī	Basarī <sup>160</sup>	6	17		
Raṭwān	Ridvan (Basarī) <sup>161</sup>	20	91		Priest Šem‘ūn
Al-Ġālbiyyah	Evciler <sup>162</sup>	10	171		Priest Barṣawm

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<sup>152</sup> Kurtalan/Siirt

<sup>153</sup> Kurtalan/Siirt

<sup>154</sup> Besiri/Batman

<sup>155</sup> Besiri/Batman

<sup>156</sup> Besiri/Batman

<sup>157</sup> Besiri/Batman

<sup>158</sup> Kurtalan/Siirt

<sup>159</sup> Besiri/Batman

<sup>160</sup> Bisiri/Batman

<sup>161</sup> Bisiri/Batman

<sup>162</sup> Kurtalan/Siirt



Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Belḥmār	Belekmer <sup>163</sup>	4	79		
Al-Ḥusay-niyyah	Aydemir <sup>164</sup>	4	16		
Gafānī	Tulumtaş <sup>165</sup>	4	17		
ʿŪtī	Celtikbasi <sup>166</sup>	21	56		
Talī	Caltepe <sup>167</sup>	5	20		
		<b>541</b>	<b>3116</b>		

Table number 6: ṬūrʿAbdīn

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Mawālī	Kelekci <sup>168</sup>	3	12		
Ġeālek	Celik <sup>169</sup>	7	69		Priest Baršawm
Maštī	Mestī <sup>170</sup>	14	100	Morī Baršawmō; [Morī Sobō]	Priest Malkī
Karbūrān	Dargecit <sup>171</sup>	96	324	Morī Qūryāqūs	Priest Laḥdū; priest Afrīm; priest Ibrāhīm; priest Yūsif

<sup>163</sup> Besiri/Batman<sup>164</sup> Kurtalan/Siirt<sup>165</sup> Kurtalan/Siirt<sup>166</sup> Kurtalan/Siirt<sup>167</sup> Kurtalan/Siirt<sup>168</sup> Center/Siirt<sup>169</sup> Dargecit/Mardin<sup>170</sup> Dargecit/Mardin<sup>171</sup> Dargecit/Mardin

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
ʿArbāyyah	Alayurt <sup>172</sup>	26	43	[Morī Sobō]; [Morī Gewargīs]	
Dayr al-Šalīb	Catalcam <sup>173</sup>	15	42	Morī Ahō	Bishop Atanāsyūs Baršawm; priest Šemʿūn
Baqesyān	Alagöz <sup>174</sup>	54	111	Morī Eliyyō	Priest Danhā
Ḥāḥ	Anitli <sup>175</sup>	49	200	Yūldaṭ Alohō; Morī Sobō	Priest Ahū; priest Gawriyyah
Dayr al-Qubah	Karago <sup>176</sup>	12	38	[Morī Yaʿqūb]	
Zāz	Izbirak <sup>177</sup>	64	140	Morī Dīmīṭ	Priest monk Asmar; priest monk Mūšī; priest Ḥūšab; priest Ošyō
Karḥnū	Koçak <sup>178</sup>	3			
Eštrākū	Ortaca <sup>179</sup>	3	10	[Aday]	
Kafarzah	Altıntaş <sup>180</sup>	54	183	Morī ʿAzazīl	Priest Šabō; priest Ḥannā
ʿAyn Ward	Gülgöze <sup>181</sup>	81	232	Morī Ḥūšab and	

<sup>172</sup> Dargecit/Mardin<sup>173</sup> Dargecit/Mardin<sup>174</sup> Midyat/Mardin<sup>175</sup> Midyat/Mardin<sup>176</sup> Cercus/Batman<sup>177</sup> Midyat/Mardin<sup>178</sup> Cercus/Batman<sup>179</sup> Midyat/Mardin<sup>180</sup> Midyat/Mardin

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
				Mortī Šmūnī	
ʿArnes	Bağlarba- şı <sup>182</sup>	52	162	[Morī Iṣṭefānūs]	Priest Malkī
Bahwār	Gulve- ren <sup>183</sup>	4			
Bātī	Bardak- cī <sup>184</sup>	68	179	Morī Afrīm	Priest Danḥā; priest Sohdū
Kafrah Tāḡdū	Arica <sup>185</sup>	59	186	Morī Yaʿqūb Malfonō	Priest monk Šabū; priest Šabū; priest Ḥannā; priest Gawrō.
Yared	Yamanlar <sup>186</sup>	12	38		
ʿĪlūs	Ozler <sup>187</sup>	9	16		
Benkalbī	Cukuryurt <sup>188</sup>	27	27		
Ḥarābā Bannā	Harabenna Harabesi <sup>189</sup>	10	27		
Dafnā	Ucyol <sup>190</sup>	8	24		
Qalʿat Ḥasan Kīf	Hasan- keyf <sup>191</sup>	28	192	Morī Zohē	Priest Mūsā; priest

<sup>181</sup> Midyat/Mardin<sup>182</sup> Midyat/Mardin<sup>183</sup> Midyat/Mardin<sup>184</sup> Midyat/Mardin<sup>185</sup> Cercus/Batman<sup>186</sup> Cercus/Batman<sup>187</sup> Cercus/Batman<sup>188</sup> Cercus/Batman<sup>189</sup> Cercus/Batman<sup>190</sup> Hasankeyf/Batman<sup>191</sup> Hasankeyf/Batman

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
					Qūryāqūs
Eldawā	Basarkoy <sup>192</sup>	3	5		
Armūnā	Yassica <sup>193</sup>	8	18		
Kargūs	Gercus <sup>194</sup>	16	29		
Ḥabsus	Mercime- kli <sup>195</sup>	42	132	Morī Šemʿūn and Morī Loʿozor and Morī Osyō	Monk Malkī; priest Laḥdū
Šālīḥ	Baristepe <sup>196</sup>	20	39	[Morī Yaʿqūb]	
Estel	Estil (Midyat) <sup>197</sup>	1	6		
Midyāt	Midyat <sup>198</sup>	215	661	Mortī Šmūnī and Dayr Morī Abro- hom	Priest Gabriyāl; priest Bannū; priest Ḥannā; priest ʿAbd al-Aḥad Bahī.
Mzīzah	Doğan- çay <sup>199</sup>	16	41	Morī Yūḥanūn	
Anḥel	Yemişli <sup>200</sup>	82	90	[Morī Qūryāqūs]	

<sup>192</sup> Cercus/Batman<sup>193</sup> Cercus/Batman<sup>194</sup> Cercus/Batman<sup>195</sup> Midyat/Mardin<sup>196</sup> Midyat/Mardin<sup>197</sup> Midyat/Mardin<sup>198</sup> Midyat/Mardin<sup>199</sup> Midyat/Mardin<sup>200</sup> Midyat/Mardin

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Ḥarābī Kafrō	Elbegen-dī <sup>201</sup>	17	22	Morī Yaʿqūb	
Ḥarābālī	Uckoy <sup>202</sup>	40	63	Morī Tawodoros	Priest Šemʿūn; Priest Gawriyyah
Sīdrī	Ucyol <sup>203</sup>	4		Yūldaṭ Alohō	
Ḥarābī Miškī	Dagici <sup>204</sup>	7	4	[Yūldaṭ Alohō]	
Bādebah	Dibek <sup>205</sup>	34	136	[Yūldaṭ Alohō]	Priest monk Gawriyyah; priest Gawriyyah.
Ḥbāb	Guzelsu <sup>206</sup>	10	19	Morī Sarkīs, Baḥūs and Yūldaṭ Alohō; Monastery of Morī Eliyyō	Priest Malkī.
Arbū	Taskoy <sup>207</sup>	68	160	[Morī Dīmīṭ]	Priest monk Baḥḥū; priest Yaʿqūb; priest Ibrāhīm
Kfārāfayā	Güngören <sup>208</sup>	17	50	Morī Iṣṭefānūs;	

<sup>201</sup> Midyat/Mardin<sup>202</sup> Nusaybin/Mardin<sup>203</sup> Nusaybin/Mardin<sup>204</sup> Nusaybin/Mardin<sup>205</sup> Nusaybin/Mardin<sup>206</sup> Nusaybin/Mardin<sup>207</sup> Nusaybin/Mardin<sup>208</sup> Midyat/Mardin

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
				[Morī Qūryāqūs]	
Nearby Morī Gabriyāl		13	12		
Bāsibrīn	Haberli <sup>209</sup>	89	180	Morī Dodō; Monastery of Morī Barşawmō	Priest Malkī; priest Danhā; priest Şawmī; priest ‘Antar
Gawoytō or Sārī	Sarikoy <sup>210</sup>	47	136	Morī Malkī	Priest Şem‘ūn.
‘Arūn or ‘Arwan	Karalar <sup>211</sup>	2	10		
Tamarzī	Ucarli <sup>212</sup>	19	69		
Beshaq	Basakkoy <sup>213</sup>	10	27	Morī Aday	Priest Yūsif
Şābaş-nā <sup>214</sup>	?	4	24		
Şahirkā	Shehirkān <sup>215</sup>	2	14		
Zīnawraḥ	Bozburun <sup>216</sup>	20	60		
Ḥarābī Rabban	Tepekoy <sup>217</sup>	3	25	[Morī Barşawmō]	

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<sup>209</sup> Idil/Sirnak

<sup>210</sup> Idil/Sirnak

<sup>211</sup> Idil/Sirnak

<sup>212</sup> Idil/Sirnak

<sup>213</sup> Idil/Sirnak

<sup>214</sup> Idil/Sirnak

<sup>215</sup> Idil/Sirnak

<sup>216</sup> Idil/Sirnak

<sup>217</sup> Idil/Sirnak

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Meddū	Ögündük <sup>218</sup>	132	656	Morī Ya‘qūb Malfonō	Priest monk Yešū* the elder; priest monk Yešū* the young; priest Mīrzā; priest Mīḥāyel; priest Gawrū.
		<b>1663</b>	<b>5043</b>		

Table number 7: Ġazīrah Ibn ‘Umar region

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Kafašnī	Kayalī <sup>219</sup>	37	236		
Esfes	Yarbasī <sup>220</sup>	72	172	Morī Dodō; Morī Gewargīs	Priest Mīḥāyel; priest Gewargīs; priest Baršawm
Ḥarābī Šaraf	Dirseklī <sup>221</sup>	1			
Azeḥ	Idil <sup>222</sup>	187	264	Yūldaḡ Aloḥō	Bishop Qūrīllūs Baršawm; Priest Malkī; Priest Yūsif; Priest Tūmā

<sup>218</sup> Idil/Sirnak<sup>219</sup> Idil/Sirnak<sup>220</sup> Idil/Sirnak<sup>221</sup> Idil/Sirnak<sup>222</sup> Idil/Sirnak

Loca- tion	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Ḥandaq	Hendek- koy <sup>223</sup>	8	15		
Ġrāḥiy- yah	Yuvali <sup>224</sup>	6	25		
Fendekī	Damlarca <sup>225</sup>	16	46		
Swādiy- yah	As Su- waydah <sup>226</sup>	5	24		
Barāpā- nah	Tepekoy <sup>227</sup>	6	13	[Morī Gabriyāl]	
Dalūbkī	Doluca <sup>228</sup>	3			
Bīnāt	Benat <sup>229</sup>	3			
Al- Ġazīrah	Cizre <sup>230</sup>	32	107	Morī Behnān	Priest ʿAbd al-Aḥad
Nahrwān	Kavallī <sup>231</sup>	10	42		
Garkī Badrū	Girik Bedro <sup>232</sup>	10	38		Priest Ḥannā
Mazrī	Mazrʿah <sup>233</sup>	5	18		
Mʿāmer	?	4	12		

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<sup>223</sup> Idil/Sirnak

<sup>224</sup> Idil/Sirnak

<sup>225</sup> Güçlükönak/Sirnak

<sup>226</sup> Mālkiyyah/al-Ḥasakah, Syria

<sup>227</sup> Idil/Sirnak

<sup>228</sup> Idil/Sirnak

<sup>229</sup> Güçlükönak/Sirnak

<sup>230</sup> Cizre/Sirnak

<sup>231</sup> Silopi/Sirnak

<sup>232</sup> Silopi/Sirnak

<sup>233</sup> 10 kilometers south of Cizre along the Tigris River.



Loca- tion	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Birkī	Birkī <sup>234</sup>	2	8		
Barābīt	Khan Yuniš <sup>235</sup>	4	32		
Bāḡrīq	Bajayrik <sup>236</sup>	2	22		
Qaṣer Dīb	Qaṣer Dīb <sup>237</sup>	3	12		
ʿAmīrīn	Kocapinar <sup>238</sup>	17	30		
Bābeqah	Ucok <sup>239</sup>	13	24		
Dānīr	Duruköy <sup>240</sup>	1	5		
Killāni- yyah	Yagmurca <sup>241</sup>	2	26		
Tlibel	Ugur <sup>242</sup>	20			
ʿAyn Sarī	Pinarbasi <sup>243</sup>	8	26		
		<b>477</b>	<b>1197</b>		

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<sup>234</sup> Cizre/Sirnak

<sup>235</sup> Mālkiyyah/al-Ḥasakah, Syria

<sup>236</sup> Mālkiyyah/al-Ḥasakah, Syria

<sup>237</sup> Mālkiyyah/al-Ḥasakah, Syria

<sup>238</sup> Cizre/Sirnak

<sup>239</sup> Idil/Sirnak

<sup>240</sup> Idil/Sirnak

<sup>241</sup> Cizre/Sirnak

<sup>242</sup> Cizre/Sirnak

<sup>243</sup> Idil/Sirnak

Table number 8: Slope of Mount Iizlō and the  
East plains of Nisibis

Location	Present name	Dues payers	Dues	Church/ Monas- tery	Priest in charge
ʿAtim	Acma or Atbe <sup>244</sup>	2	5		
Dayrūnī Qū- langī	Dīrūnā Kūlingā <sup>245</sup>	6	28		
Bāwardī	Tilki Dere <sup>246</sup>	24	103		
Tal-Seqān	Ozbek <sup>247</sup>	6	13		
Gir Brāz	Tuḡlu <sup>248</sup>	11	48		
Sīrwān	Servan <sup>249</sup>	25	144		
Bāzārī	Pazarköy <sup>250</sup>	10	51		
Qūlhān	Degirmen- cik <sup>251</sup>	12	64		
Kanḥah	Kinnik <sup>252</sup>	45	255	Yūldaḡ Alohō	Priest ʿAbd Allāh
Ḥaḡlū	Haḡūrlū (ruins) <sup>253</sup>	3	15		
Tal-Ḥātūn	Tal- Ḥātūn <sup>254</sup>	11	52		

<sup>244</sup> Idil/Sirnak

<sup>245</sup> Mālkiyyah/al-Ḥasakah, Syria

<sup>246</sup> Idil/Sirnak

<sup>247</sup> Idil/Sirnak

<sup>248</sup> Nusaybin/Mardin

<sup>249</sup> Nusaybin/Mardin

<sup>250</sup> Nusaybin/Mardin

<sup>251</sup> Nusaybin/Mardin

<sup>252</sup> Nusaybin/Mardin

<sup>253</sup> Qāmišlī/al-Ḥasakah, Syria

<sup>254</sup> Qāmišlī/al-Ḥasakah, Syria

Location	Present name	Dues payers	Dues	Church/ Monas-tery	Priest in charge
Ġamllū	Çamurlu <sup>255</sup>	3	7		
Tīz H̄rāb	İkiztepe <sup>256</sup>	10	63		
Ġarībiyyā	Girebya <sup>257</sup>	12	63		
Fasqīn	Fiskin <sup>258</sup>	5	40		
Morī Šūwōl	Tekagac <sup>259</sup>	5	29		
Banʿardakī	Yerköy <sup>260</sup>	13	36		Priest H̄annā from H̄bāb
Bīr ʿAlīkī	Ocakli <sup>261</sup>	1	5		
Mazrī	Mezri <sup>262</sup>	6	16		
Gerfašāh	Girevsi <sup>263</sup>	17	61		
Bīr Gūrīrayyā	Balaban <sup>264</sup>	8	35		
Tal-Ḥasan	Hasantepe <sup>265</sup>	7	25		
H̄arāb Šamdīn	Kumluca <sup>266</sup>	5	12		

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<sup>255</sup> Nusaybin/Mardin<sup>256</sup> Nusaybin/Mardin<sup>257</sup> Nusaybin/Mardin<sup>258</sup> Nusaybin/Mardin<sup>259</sup> Nusaybin/Mardin<sup>260</sup> Nusaybin/Mardin<sup>261</sup> Nusaybin/Mardin<sup>262</sup> Nusaybin/Mardin<sup>263</sup> Nusaybin/Mardin<sup>264</sup> Nusaybin/Mardin<sup>265</sup> Nusaybin/Mardin<sup>266</sup> Nusaybin/Mardin

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Sarūḡah	Surūḡ <sup>267</sup>	14	74	[Morī Ya‘qūb]	Corepiscopos Tūmā from Ḥbāb
Šalhūmiyyah	Šalhūmiyyah <sup>268</sup>	28	106		
Mallā ‘Abās	Mallā ‘Abās <sup>269</sup>	18	90		
Ḥzaymūkī	Ḥuzaymūk <sup>270</sup>	10	92		
Germayrek	Çiğdem <sup>271</sup>	25	87		
Rūtā	Rūtān <sup>272</sup>	12	54		
Garkī Šāmū	Gīr Šannī <sup>273</sup>	15	92	[Morī Qūryāqūs]	Priest Eliyyō; priest Elyyās
Ḥalwī	Ḥulwah <sup>274</sup>	29	120		
Ḥaznah	Ḥaznah <sup>275</sup>	15	37		
Tal al-Ša‘īr	Tal Ša‘īr <sup>276</sup>	15	55		
Ḥwaytlī	Ḥuwaytilah Taḥtānī <sup>277</sup>	9	16		

<sup>267</sup> Qāmišlī/al-Ḥasakah, Syria

<sup>268</sup> Qāmišlī/al-Ḥasakah, Syria

<sup>269</sup> Qāmišlī/al-Ḥasakah, Syria

<sup>270</sup> Qāmišlī/al-Ḥasakah, Syria

<sup>271</sup> Nusaybin/Mardin

<sup>272</sup> Qāmišlī/al-Ḥasakah, Syria

<sup>273</sup> Qāmišlī/al-Ḥasakah, Syria

<sup>274</sup> Qāmišlī/al-Ḥasakah, Syria

<sup>275</sup> Qāmišlī/al-Ḥasakah, Syria

<sup>276</sup> Qāmišlī/al-Ḥasakah, Syria

Location	Present name	Dues payers	Dues	Church/ Monas-tery	Priest in charge
Tal Ġihān	Tal Ġihān <sup>278</sup>	32	94		
Qabḥī	Qubayq <sup>279</sup>	14	40	[Morī Yūḥanun]	Priest Eliyyō
Aznāwūr	Sinirtepe <sup>280</sup>	26	95		
Girah Mārah	Girah Margah <sup>281</sup>	27	100	[Morī Barṣawmō]	Priest Laḥdū
Malkī Šekrū	Gündüşü-krū <sup>282</sup>	28	128	[Morī Ab-rohom]	Priest Laḥdū
Morī Bobo	Gunyurdu <sup>283</sup>	32	143	[Morī Bobo]	
Bīrūlī	Pirali <sup>284</sup>	9	38		Priest Yaʿqūb
Grīmīrah	Girmeli <sup>285</sup>	8	48		
Ḥannā Bašrū	Gedihan <sup>286</sup>	16	94		
Qanṭarah	Kantar <sup>287</sup>	8	24		
Mʿarī	Eski Hisar <sup>288</sup>	23	60	[Forty Martyrs]	Priest ʿAbd Allāh

<sup>277</sup> Qāmišlī/al-Ḥasakah, Syria<sup>278</sup> Qāmišlī/al-Ḥasakah, Syria<sup>279</sup> Qāmišlī/al-Ḥasakah, Syria<sup>280</sup> Nusaybin/Mardin<sup>281</sup> Nusaybin/Mardin<sup>282</sup> Nusaybin/Mardin<sup>283</sup> Nusaybin/Mardin<sup>284</sup> Nusaybin/Mardin<sup>285</sup> Nusaybin/Mardin<sup>286</sup> Nusaybin/Mardin<sup>287</sup> Nusaybin/Mardin<sup>288</sup> Nusaybin/Mardin

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Tal Manār	Tepeastu <sup>289</sup>	11	30		
Šūwīškī	Siviski <sup>290</sup>	3	12		
Tal Ya‘qūb	Tepealti <sup>291</sup>	9	15		
Gerki Zīrah	Gershīran <sup>292</sup>	7	8		
Kartwīn	Duruca <sup>293</sup>	2			
Nīṣaybīn	Nusaybin <sup>294</sup>	1	43	[Morī Ya‘qūb]	
		<b>693</b>	<b>2965</b>		

Table number 9: District of Mardin

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Qal‘at al-Emrā’ah	Eskikale <sup>295</sup>	81	228	Morī Ğirġis	Priest Ğirġis Eramyā; priest Ibrāhīm

<sup>289</sup> Nusaybin/Mardin<sup>290</sup> Nusaybin/Mardin<sup>291</sup> Nusaybin/Mardin<sup>292</sup> Nusaybin/Mardin<sup>293</sup> Nusaybin/Mardin<sup>294</sup> Nusaybin/Mardin<sup>295</sup> Center/Mardin

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Banābīl	Būlbūl <sup>296</sup>	69	103	[Monastery of Morī Baršawm and Bihnām]; [Morī Ya‘qūb]	Priest Šem‘ūn
Al-Man-šūriyyah	Yalim <sup>297</sup>	96	346	[Morī Osyō]	
Al-Qušūr or al-Gūliyyah	Gollu <sup>298</sup>	203	338	[Morī Dīūdūrūs]	Priest Eliyyō; priest Osyō
Al-Ibrā-hīmiyyah	Isiklar <sup>299</sup>	35	158	[Morī Gewargīs]	
Qosar	Kiziltepe <sup>300</sup>	1	10		
Ġaftalik	Chiftlik <sup>301</sup>	7		[Morī Eliyyō]	
Ḥarbah Ġengērs	Aliçli <sup>302</sup>	5			
Ma‘sartī	Ömerli <sup>303</sup>	24	52	[Yūldaṭ Aloho]	
Bāfāwā	Kayadere <sup>304</sup>	22	47	[Yūldaṭ Aloho]	

<sup>296</sup> Yesilli/Mardin<sup>297</sup> Center/Mardin<sup>298</sup> Center/Mardin<sup>299</sup> Center/Mardin<sup>300</sup> Kiziltepe/Mardin<sup>301</sup> Center/Mardin<sup>302</sup> Ömerli/Mardin<sup>303</sup> Ömerli/Mardin<sup>304</sup> Ömerli/Mardin

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Qellit	Dereiçi <sup>305</sup>	106	176	Morī Šem‘ūn Qonunoyō; Yūḥanun Delamoyō; Yūldaṭ Alohō; Dayr Morī Abay; Morī Tāwodotā; Morī Dīmit; Morī Šabay	Priest Baršawm; priest Dawūd; priest Šem‘ūn, priest Mas‘ūd.
		649	1458		

Table number 10: Districts of Silvan, Lice,  
Diyarbakir

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Ballah	Belle <sup>306</sup>	1			
Kūrīšā	Duru <sup>307</sup>	13	47		
Fārā	Beyrinor <sup>308</sup>	8	54		
Mafārqīn the city of the Martyrs	Silvan <sup>309</sup>	17	54		
Bīrā Hālā	Eskiköy <sup>310</sup>	8	17		

<sup>305</sup> Savur/Mardin

<sup>306</sup> Silvan/Diyarbakir

<sup>307</sup> Silvan/Diyarbakir

<sup>308</sup> Silvan/Diyarbakir

<sup>309</sup> Silvan/Diyarbakir

<sup>310</sup> Silvan/Diyarbakir



Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
Mīr ʿAlī	Miraliyan <sup>311</sup>	10	45		
Kinyāt	Koprubag <sup>312</sup>	2	35		
Al-Ḥsayniyyah	Huseynan <sup>313</sup>	1			
Bāšnīq	Bağdere <sup>314</sup>	12	63	[Yūldaṭ Alohō]	
Darsel	Dersil <sup>315</sup>	1	5		
Kandikā	Gundica <sup>316</sup>	2			
Bāmīdān	Duzalan <sup>317</sup>	2			
Qaṣabah Ḥazrū	Hazro <sup>318</sup>	10	10		
Šemšem	Ormankaya <sup>319</sup>	84	128	[Morī Agripūs]; [Mortī Šmūnī]	
Ḥelḥel	Halhal <sup>320</sup>	16	28	[Morī Māmā]	
Bāmitnī	Bamitni <sup>321</sup>	10	39		

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<sup>311</sup> Silvan/Diyarbakir

<sup>312</sup> Silvan/Diyarbakir

<sup>313</sup> Silvan/Diyarbakir

<sup>314</sup> Silvan/Diyarbakir

<sup>315</sup> Hazro/Diyarbakir

<sup>316</sup> Silavn/Diyarbakir

<sup>317</sup> Silavn/Diyarbakir

<sup>318</sup> Hazro/Diyarbakir

<sup>319</sup> Hazro/Diyarbakir

<sup>320</sup> Hazro/Diyarbakir

<sup>321</sup> Lice/Diyarbakir

Location	Present name	Dues payers	Dues	Church/Monastery	Priest in charge
Al-Malāḥah	Yunluce <sup>322</sup>	34	79	Mortī Šmūnī	Priest ʿAbd al-Masīḥ; priest Buṭrus
Fūm	Kumluca <sup>323</sup>	17	50	Morī Qūryāqūs	
Hazān	Kayacık <sup>324</sup>	1			
Al-Qaḍyah	Kadikoy Fara <sup>325</sup>	17	19		
Qarābāš	Karabas <sup>326</sup>	34	40	Morī Qawmī	Priest Gabriyāl
ʿAnšah	Uckuyu <sup>327</sup>	8			
Talgāz	Tılgaz <sup>328</sup>	7			
Saṭiyah	Satikoy <sup>329</sup>	6			
Qabāsqāl	Kozan <sup>330</sup>	8			
Qarā Klīsah	Karakilise <sup>331</sup>	6			
Al-Sālmīyyah	Selimi <sup>332</sup>	1			

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<sup>322</sup> Lice/Diyarbakir

<sup>323</sup> Lice/Diyarbakir

<sup>324</sup> Lice/Diyarbakir

<sup>325</sup> Center/Diyarbakir

<sup>326</sup> Center/Diyarbakir

<sup>327</sup> Center/Diyarbakir

<sup>328</sup> Center/Diyarbakir

<sup>329</sup> Center/Diyarbakir

<sup>330</sup> Center/Diyarbakir

<sup>331</sup> Center/Diyarbakir

<sup>332</sup> Center/Diyarbakir

Location	Present name	Dues payers	Dues	Church/ Monastery	Priest in charge
		338	713		

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من الخير  
والبر

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سيدنا محمد وآله

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مكة و ما مكة

الحمد لله

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مفتی محمد رفیع

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له مەمە

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المجلس الأعلى للثقافة  
مركز البحوث والدراسات

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10/11/01

چند روزی که در آنجا بود،

بسم الله الرحمن الرحيم





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خداة افق	...	...	...	...	...
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٢٥٩	مكتبه احمه		٤
٢٦٠	مكتبه احمه		٤
٢٦١	مكتبه احمه		٤
٢٦٢	مكتبه احمه		٤
٢٦٣	مكتبه احمه		٤
٢٦٤	مكتبه احمه		٤
٢٦٥	مكتبه احمه		٤
٢٦٦	مكتبه احمه		٤
٢٦٧	مكتبه احمه		٤
٢٦٨	مكتبه احمه		٤
٢٦٩	مكتبه احمه		٤
٢٧٠	مكتبه احمه		٤
٢٧١	مكتبه احمه		٤
٢٧٢	مكتبه احمه		٤
٢٧٣	مكتبه احمه		٤
٢٧٤	مكتبه احمه		٤
٢٧٥	مكتبه احمه		٤
٢٧٦	مكتبه احمه		٤
٢٧٧	مكتبه احمه		٤
٢٧٨	مكتبه احمه		٤
٢٧٩	مكتبه احمه		٤
٢٨٠	مكتبه احمه		٤
٢٨١	مكتبه احمه		٤
٢٨٢	مكتبه احمه		٤
٢٨٣	مكتبه احمه		٤
٢٨٤	مكتبه احمه		٤
٢٨٥	مكتبه احمه		٤
٢٨٦	مكتبه احمه		٤
٢٨٧	مكتبه احمه		٤
٢٨٨	مكتبه احمه		٤
٢٨٩	مكتبه احمه		٤
٢٩٠	مكتبه احمه		٤
٢٩١	مكتبه احمه		٤
٢٩٢	مكتبه احمه		٤
٢٩٣	مكتبه احمه		٤
٢٩٤	مكتبه احمه		٤
٢٩٥	مكتبه احمه		٤
٢٩٦	مكتبه احمه		٤
٢٩٧	مكتبه احمه		٤
٢٩٨	مكتبه احمه		٤
٢٩٩	مكتبه احمه		٤
٣٠٠	مكتبه احمه		٤

[illegible]

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١٨	٥	٩٦	حزقة كاهن
		١٠	وكتا احم حده
		٧	معه احم مضمف
		١	بب مضمف
		١	وحمه مضمف

حزقة مصلاب في حبس الاحمزة

٢٠٠٠	٢٤	١١٦	ونسه
٠٠٠٠	٤	٤	أحمه مضمف
		١	معه

حزقة مصلاب

٢٠٠٠	٢٦	١٢١	حزقة مصلاب
٠٠٠٠	١	٨	وكتا
٠٠٠٠	٢٧	١٢٩	حزقة احسا
٠٠٠٠	١	١٠	مضمف

حزقة خنزيره

٢٠٠٠	٢٨	١٢٩	حزقة خنزيره
٠٠٠٠	٢	٤	أحمه
		٤	مضمف
		٤	مضمف واو
		١٤	مضمف
		١	مضمف
		٤	مضمف

حزقة الحامه

٢٠٠٠	٤٢	١٥٥	حزقة الحامه
٠٠٠٠	٥	٧	مضمف واو
		٥	أحمه
		٤	أحمه
		١	حزامه مضمف
		٤	مضمف

حزقة حفر

٢٠٠٠	٤٩	١٧٥	حزقة حفر
٠٠٠٠	٥	٤	أحمه احم حط
		٤	أحمه احم حط

حزقة حفر

٢٠٠٠	٤٩	١٥١	حزقة حفر
٠٠٠٠	٥	٤	أحمه احم حط
		٤	أحمه احم حط
		٤	أحمه احم حط
		٤	أحمه احم حط





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حضر طاجه حـ

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